buttermilk is used for making gruel which can be consumed by both sexes. Both buttermilk and fresh milk are used for cooking vegetables and fresh bovine blood for human consumption. The Luo do not slaughter their cattle for beef except for some special reason, for example, on the occasion of a special feast. The ordinary meat eaten is that of animals which have died as a result of disease or accident. If there is an outbreak of a serious disease and many animals die, their meat is made into biltong which can be stored for future consumption. Such biltong forms a very palatable diet when properly cooked with ghee. Girls do not eat the meat of cattle paid for their dowries.

Hides are used as sleeping mats, and for making shields, drums, sandals and special head-dresses on which ostrich feathers are fixed. Those of very young animals are used as clothes.

Cattle can be exchanged for millet or maize at any time, i.e., during famine or in good years; but cattle-owners tend to refuse millet or maize for their cattle after good harvests. This is one of the facts which support the argument of the Luo elders who prefer animals to crops. In exchanging cattle for goats and sheep, a bull is worth three to four goats and a heifer, six to eight goats or sheep. A goat or sheep is worth six to eight fowls.

The young men use young oxen for riding, and they sell heifers to buy buffalo hides for making shields or ostrich feathers for their adornment at funeral dances. Cattle accompany the mourners when attending funerals and, during inter-tribal wars, oxen were the companions of warriors on the battlefield. The horns make valuable trumpets and are used as containers for keeping powdered drugs. Tendons make strong strings for harps and bows. Cattle dung is useful for smearing houses and dry dung is good for the fire. Fresh blood as mentioned above makes a palatable food when mixed with milk and cooked. The scapula of small animals is used as a butter-scoop and for other domestic purposes. Hoofs are used for storing drugs and for running liquid medicines into the noses of both human and animal patients, e.g.. an infusion of a plant known in Luo as *jandarusi** is given in this way to cattle suffering from east coast fever. The long hair of the tail is used for trapping birds. The scrotum forms a valuable pocket.

Goats' milk is the food of the herd-boys when looking after animals in the pastures. They add the juice of a fruit† to the fresh milk and after a few minutes the milk coagulates and is ready for consumption. Goat skins are worn by both men and women and goat's meat is eaten by both sexes. The goat is the animal usually slaughtered for female visitors such as mothers and sisters-in-law. The chief produce from sheep is mutton

Dolichos sp. probably *D. Maitlandii*.
†*Solanum* sp. probably *S. incanum*, Sodom apple.—Editor.

When a cow calves about two days are allowed to pass while the calf is suckled before milking commences. The milk obtained from the cow during the first two weeks or until the umbilical cord of the calf drops, is all drunk by young men in the village. This milk is stored in a pot in which a little buttermilk, which has been treated with urine, has been placed. As mentioned before the Luo believe that drinking fresh whole milk is the cause of tapeworm infestation, and the buttermilk is added to the fresh milk so as to eliminate this danger. When the umbilical cord of the calf has dropped the woman who owns the cow is allowed to use the milk for churning butter. The roots of a plant known in Luo as *obuwo* is added to the churning calabash as a preserving agent because fresh milk is stored in the calabash for about twelve to twenty-four hours before churning. During the churning process a little bovine urine, which has been stored for a few days, is added to the milk to accelerate the formation and facilitate the separation of the butter. This urine is also believed to be a good preservative for both the butter and the buttermilk, which will be stored for use in cooking various kinds of food. On the day the first butter is made into ghee, a little of the ghee is fed to the calf and the rest eaten by a group of people in the house. The reason why a sample of the first ghee is given to the calf is not very clear; but some people say that it protects the calf from developing diarrhoea and indigestion when the later butter of the dam is boiled and made into ghee. They believe that otherwise the boiling of the butter during ghee-making would cause diarrhoea in the calf.

Milking is done twice a day, in the morning and evening, by the boys and young men. Girls, women and old men are only allowed to milk in homes where there are no young men. Before commencing milking, the calf is allowed to suck its dam for a minute. It is then tied in front of the dam while she is milked. After some milk has been drawn the calf is allowed to suck for another minute and then re-tied while more milk is taken. Finally, the calf is allowed to suck and stay with the dam for about an hour, after which it is separated from the mother for at least ten hours before the next milking.

If a cow is slow to wean her calf a method used for drying her off is to fix a muzzle (*osembo*) on which strong thorns are fixed around the mouth of the calf so that when it tries to suck, the thorns prick the dam and cause her to kick the calf away. Another device is to smear the teats of the dam with cow dung, the taste of which stops the calf from sucking.

If the calf dies, its hide is dried, folded properly and a little salt solution is sprinkled on it to make it taste pleasant when licked by the dam while being milked. Before milking, the teats are washed or cleaned with warm water to stimulate the milk flow.

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blocks on the upper part of the arm. The wooden blocks are coloured red with oxide of iron. A band strung with small pieces of wood of the same colour is sometimes worn round the forehead. Some of the married men wear a semi-circle of ivory on the forehead, made of the split canine teeth of the hippopotamus. (The tooth, however, I am informed, is not split, but ground down until it is only an eighth of an inch thick.) Others wear the tusks of a wart-hog. The Ja-luo men, like most of the tribes of Nilotic origin, frequently adopt a curious stork-like attitude, standing on some hillock or ant-hill on one leg with the other leg bent and the sole of the foot apposed to the inner side of the knee of the leg on which the body is poised. They usually wear sandals of leather when travelling.

The Ja-luo live much by *agriculture*. They cultivate *sorghum, sweet potatoes, peas, beans, eleusine, pumpkins, tobacco, and hemp.* Salt is made from the ashes of reeds. They eat practically *all kinds of meat* except the hyæna. Young men eat leopard in order to make them fierce in war. The crested crane is universally protected, and is never killed. The women do not eat fowls, and some women do not eat sheep or eggs. Some eat hippopotamus, and some refuse that meat. Women do not drink milk, but eat it cooked with food. They have a disagreeable custom of mixing cows' urine with the milk of the cow. The urine is allowed to stand a day or two in order to increase its flavour. The people say that this admixture increases the amount of butter in the milk. They like the flavour, and think that it has medicinal value. They kill oxen by sticking a knife into the jugular vein. The head must be pointed to the west during the operation. Sheep and goats are killed in the same manner. Besides the flesh of fowls, cattle, sheep, and goats, they eat large quantities of fish, which they obtain from the rivers, and, above all, from the waters of the Victoria Nyanza.

Cooking is done entirely by women in earthen pots inside the hut or on the verandah, and the food is served in little wicker baskets. Father and sons eat together in a little separate hut which has open sides. Women eat separately from the men inside their own houses.

They do not *hunt* much with dogs, but catch a good deal of game in pitfalls. They will also attack the elephant with spears. Fish is caught in the Victoria Nyanza by means of large, conical wicker traps called "dema." The process is as follows: They bring two very long ropes, one end of each of which is firmly secured to the shore. One rope lies, weighted, along the bottom under the water, the other floats on the surface, but from it hangs a fringe of papyrus stalks. The two ropes above and below correspond with its other, and are connected at intervals with strings to ensure their correspondence, while the fringe of papyrus